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other of 1835 the importance of de Tocqueville's influence upon Cavour is established beyond doubt (I. 275). Cavour's letters throughout his early years reveal most of the main lines of the political and social philosophy which guided him later in public life. Of no other statesman of equal weight in the world's history is this true to a similar extent. In the face of these letters the charge can never be maintained against Cavour that during public life he was an opportunist in his principles.

A signal merit of Ruffini's work is the moderation shown throughout toward all parties and sects. Unlike many writers upon the Risorgimento, he never confuses the mission of the historian with that of the reformer or of the politician; he refrains from making use of Cavour's doctrines as cudgels with which to batter his own pet antipathies. The work is characterized throughout by fine accuracy of detail. Some errors there are, as in the use of the word "ambassador" for "minister" in different parts of the narrative in referring to diplomatic representatives; but it would be unfair to dwell upon trifling points in view of Ruffini's general scrupulous accuracy. It is a pleasure to note the several indications which these volumes contain of the writer's intention to continue researches in his new field until he has exhausted all available unpublished sources in efforts to make a definitive life of Cavour possible. The confidence of Cavour's heirs, which Ruffini enjoys, has procured for him many of the valuable documents used in his present work and promises fruitful results for his future labors; his work has already received recognition in his appointment upon the government committee entrusted with the publication of the forthcoming national edition of the complete works of Cavour, which is destined to bring out rich stores of unpublished material.

H. NELSON GAY.

La Principessa Clotilde di Savoia: Biografia e Lettere. Per P. L. FANFANI, O.P. (Grottaferrata: Tipografia Italo-orientale "S. Nilo". 1913. Pp. 169.)

PRINCESS CLOTILDE, daughter of Victor Emmanuel II., wife of Prince Napoleon (Jerome), and mother of Prince Victor Napoleon, is a personage who merits fuller notice in the history of modern Europe than has been generally accorded to her. Not only is her biography of interest for the light which it casts upon the character of two great dynasties, but it is to be remembered that it was upon her personal choice that the destinies of Italy and of Europe are believed to have at one moment depended. When Cavour and Napoleon III. conspired at Plombières in 1858 to provoke war with Austria and recast the map of Central Europe, the French emperor was so earnest in urging the marriage of Clotilde with Prince Napoleon (Jerome) as to persuade Cavour that while the Franco-Piedmontese alliance might be possible, yet it would have little practical value, if this marriage were not contracted. Victor Emmanuel left the matter to be decided by Clotilde of her free will—or more cor-

rectly, "to be settled by her with Cavour"—and after long consultation with her confessor and nine days of prayer to the Virgin, she gave on December 8, 1858, a favorable answer. It is customary to speak of her as having been "sacrificed" in her marriage, but it may be asked whether Prince Napoleon was not sacrificed also. She had slight personal charm, nor were her mental qualities and religious views of the sort that could appeal to such a high liver and free thinker as the prince.

It was as a mother rather than as a wife that Clotilde's influence, exerted in the shadow of two thrones, was most felt. Her strong character well illustrates the leading family traits of the House of Savoy—courage, devotion to duty, prudence. She was religious to the verge of bigotry; her time was spent as far as possible in the company of priests, her tastes were those of the cloister rather than of the court, and in 1871 she became a sister in the Third Order of St. Dominic. Had she been born two generations earlier her life would doubtless have been happier. After reading the volume of Father Fanfani, which is the only biography of Clotilde which has yet been published, one understands better what priestly influence meant in the councils and court life even of her later ancestors, Victor Emmanuel I., Charles Felix, and Charles Albert, and one better appreciates the significance of the changes since wrought in Italy. But Clotilde's religious convictions gave her firmness and confidence in making the supreme decisions of her life. The first was that of her marriage. The second was made in August, 1870, when Victor Emmanuel had sent to urge her to leave Paris for Italy. The full text of her noble reply is reprinted by Fanfani from the *Corriere della Sera* of 1911, where it was first published; it reflects the courage and pride of her race: "My duty is to remain here so long as I can, if necessary to remain and die here; one cannot fly before danger. . . . The good of my husband, of my children, of my country demands that I remain here. The honor of my name, your honor, dear Papa, the honor of my native country. . . . I am not a Princess of the House of Savoy for nothing. . . . To leave when our country is in danger would be dishonor and eternal shame" (pp. 26-27). The student who compares these sentiments with those of the Bourbon and Austrian rulers who deserted their Italian dominions at the first suggestion of danger in the days of the Risorgimento will understand better why it is that the House of Savoy rules in Italy to-day.

Fanfani's volume is animated by religious fervor rather than by single love of historical truth, and it is to be hoped that a biography may soon be forthcoming that will exhibit the life of Clotilde in a fuller light.

H. N. G.

BOOKS OF AMERICAN HISTORY

Manuel d'Archéologie Américaine (Amérique Préhistorique: Civilisations Disparues). Par H. BEUCHAT. (Paris: Alphonse Picard et Fils. 1912. Pp. xli, 773.)